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A STUDY OF JOHN'S GOSPEL

BY THE
QUESTIONNAIRE METHOD

A HANDBOOK FOR BIBLE CLASSES
AND FOR PRIVATE STUDY

By ✓
ROLLIN H. WALKER



THE METHODIST BOOK CONCERN
NEW YORK CINCINNATI

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PREFACE

THE purpose of this list of questions is to assist the student to make a first-hand study of the problems of interpretation in John's Gospel. The writer believes that much harm is done to students of the Bible by the constant attempt to impose upon them ready-made opinions from a textbook. Many teachers have a profound skepticism concerning the ability of the nontechnical scholar to come to an intelligent independent judgment with regard to the meaning of so difficult a book as John's Gospel. But the writer's experience in teaching the Bible by the method herein outlined has served increasingly to convince him not only that students delight to be thrown upon their own resources, but that they can be trusted, in general, to show a large amount of insight and judgment in their conclusions. It is hoped that, after the student has completed the present course in John's Gospel, he shall have acquired a mental habit which will enable him independently

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to face the problems of other books of the Bible, not, of course, without the use of commentaries and introductions, but without making them a substitute for first-hand consideration of the questions involved and for independent personal judgments concerning them.

After the conclusion of the exegetical studies the writer has arranged a series of questions designed to assist the student in making such an examination of the fourth Gospel as will enable him to judge for himself whether, in spite of the startling divergencies, in style, method, and material between John and the other three, they are not profoundly and essentially one in their conception of Jesus and of his relation to God and to the world, and whether or not the developments and enlargements upon the primitive traditions which John has undoubtedly made are only such as would inevitably come from a deep consideration of the words of Jesus as originally uttered, just as the flower inevitably comes out of the bulb. The writer believes that the fourth Gospel, even in those parts of it where the evan-

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gelist, in the freedom of the Spirit, has dared to make the boldest reconstructions in form, is as profoundly in harmony with the mind of Christ as are the most primitive sources, and that a stenographic report of the words of Jesus would have been less the message of Christ to the later generation to which John wrote, with its new problems and its new intellectual atmosphere, than his inspired translation of the thought of Jesus into new forms.

This question as to whether the Gospel of John is a true representation of the mind of Christ, the writer of this book deems to be the central critical problem of the fourth Gospel, and it is the one on which he has the profoundest convictions. To this one of the critical problems, accordingly, he desires the chief attention of the student to be directed.

The other problem as to the precise literary history of the document which we call John's Gospel is a fascinating, but elusive question upon which there is abundant room for difference of opinion among those who are most certain as to the authority of the Gospel as a true exponent

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of the mind of Christ. The student is referred, in the appendix, to some of the evidence on this subject, and to some of the critical discussions on both sides, and is left to come to his own conclusions.

The reader will be somewhat surprised that, beyond a few questions concerning the outline and the literary peculiarities of John's Gospel, and an occasional pointing out of the difficulty of harmonizing its material with that found in the other Gospels, all introductory questions are reserved for the end of the course. This proceeding arises out of the method of leaving the student to discover all things for himself, which is the controlling idea of the questionnaire. And, of course, no student is prepared for a safe judgment on the most important critical questions arising out of John's Gospel until he is fairly saturated with the text of the book, and until he has allowed it an opportunity to make that unique impression upon his mind which comes after a "time exposure."

The writer of this questionnaire desires to acknowledge his indebtedness to his brilliant young student, the late Paul

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Jordan, M.A., for a number of questions embodied in the book, and also to Dr. Louis F. W. Lesemann and Dr. H. F. Rall for helpful criticisms.

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HOW TO STUDY A LESSON

ON MEMORIZING THE MATERIAL

THE first task is always to make oneself familiar with the Scripture material. By this we mean, not merely to read it over several times, but so to get it in mind that one can successfully study it without having the book open before him. Probably nine tenths of the study of all really successful Bible students is done without the aid of the open Bible.

When the Scripture is mastered in this fashion, and some outline or other scheme for holding it in memory has been devised, then the real test of the student begins. Will he, like all who are truly successful in Bible study, have faith enough in the inspiration of the Scriptures to keep going over and over the passage in hand, even though he seems to be getting no new results? Will he revert to it in his snatches of leisure, just as a woman takes up her

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knitting or fancywork the moment her hands are idle? Or will he turn aside to other subjects?

That product of spiritual chemistry which we call insight is never produced at low temperatures. It appears only when the imagination has been kindled and a healthy glow of emotion has been aroused. But this glow of emotion is always the product of dull hours when the mind is held down like a vise to the dogged repetition of the material.

EXPOSING SCRIPTURE IDEAS TO DIFFERENT CLASSES OF FACTS

This repetition of the material should be made in the presence of whatever Providence presents to one's attention. A man, for instance, would do well to repeat to himself the passage he is studying just before he reads the morning paper. The telegrams announcing the deeds of God in all parts of the world often act on the Scripture truth like a glass of water on a dry effervescent powder, causing it to foam up with surprising freshness of application to modern conditions. The Scripture

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should also be repeated as one sits down to read his Shakespeare or Browning, or any other classic. The analogies which present themselves between the ancient oracles and these modern prophets wonderfully thrill and invigorate the mind.

Above all, the Scriptures should be gone over in the presence of the practical difficulties of life. It is here that their deepest meaning emerges. Trouble and stress are the chemical bath that develops the photographic plate of the word of God.

Jesus said that "every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old" (Matt. 13. 52). The new experiences give fresh meaning to the old Scripture; the old Scripture interprets the new experiences. This habit of keeping some scriptural idea persistently in mind as one is confronted by the changing scenes of existence, is that which accounts for the surprising freshness and so-called originality of certain writers on religion. They are not men who seek for originality, but, rather, men who have

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sufficient mental concentration to hold to a scriptural principle long enough to allow a large number of fresh analogies and applications to crystallize around it. There is no limit to the rewarding suggestiveness of this repeated going over of the Scripture in the presence of the largest possible variety of human experiences.

THE USE OF THE QUESTIONS

If the student has mastered the material, most of the questions in the booklet will appear simple enough, and their answers will seem quite obvious. Others will not be so simple, and must be gnawed at rather patiently. After a careful, independent study of a given point, the commentaries should be consulted. It is always best to use more than one, lest the student be tempted to follow one scholar slavishly. It is highly important in this work to "call no man rabbi." If the student uses one of the large critical commentaries, he should be careful to decide what he is looking for before he consults it, so that he will not be lost in the technical maze of its discussions. Anyone of fair education can soon learn to

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handle a great critical commentary if he only observes this rule of going to it for the answer to definite questions. The commentaries are not made to be read, but to be consulted like a dictionary.

It is also a good thing to present a problem of interpretation to sympathetic, clear-headed friends, even though they have little of the learning of the schools. The Bible was not written by technical scholars, but by practical, everyday men, and the simple common sense of such people to-day often cuts the Gordian knot of a difficulty. Lincoln was in the habit of making every man he met contribute to the solution of the problem that was on his mind. The successful Bible student, after the same manner, can often make his friends help him to the understanding of Scripture. Putting a question in such form as will prevent its seeming sanctimonious and unreal in common conversation, will in itself be a good discipline. Half the battle is the simple and clear statement of the problem.

As the student answers the questions proposed in this book, other questions of

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his own will emerge. These by all means should be put down, and if possible answered, but at all events put down. The existence in the mind of definitely phrased questions is a distinct asset. It is like a baited hook which one has ready to cast into all the streams of experience.

Although the questions in this guide have been tried out on hundreds of students, and have been found workable, nevertheless the clear putting of an exegetical question is so difficult that the author will doubtless sometimes fail to make himself intelligible to all readers. In that case they should not spend too much time in puzzling out the meaning of the question. Let them rather puzzle out the meaning of the verse. Let them make the book of questions their servant, and not their master. The one vital matter is to learn John's Gospel.

It will be noticed that in connection with practically every chapter of the Gospel there are two classes of questions. At the beginning of the chapter there are placed a number of search questions. This is to encourage the repeated and alert

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re-reading of the chapter as a whole. Then, after the search questions, are added a number of exegetical questions on particular verses, intended to clear up difficulties of interpretation.

In putting these questions we have followed the custom of frequently placing before the student several alternative interpretations. *It very often happens that these alternative interpretations are not mutually exclusive, and that the true answer will be, not in choosing one of the alternatives, but in deciding that there is a measure of truth in each of them.*

The exegetical questions in this book are all upon the basis of the American Standard Edition of the Revised Bible (Thomas Nelson & Sons, New York). The use of a translation of the Gospel into modern vernacular is highly recommended as a mental stimulus. It is indeed the most convenient form of commentary. Among such translations are: The Twentieth Century New Testament, \$1.25 (Fleming H. Revell Company, New York); Weymouth, The New Testament in Modern Speech, with notes, cloth, \$2 (The Pilgrim Press,

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Boston); Moffatt, *The New Testament, A New Translation*, \$1 (Doran, New York). The Twentieth Century New Testament on John's Gospel is supplied separately in paper covers. A paraphrase, like Professor Riggs's *Messages of Jesus according to John*, \$1.40 (Charles Scribner's Sons, New York), is also a very convenient and usable type of commentary. It goes without the saying that one or more first-class modern commentaries are highly desirable. The greatest is that of Godet, *Commentary on Saint John's Gospel* (in three volumes, T. & T. Clark, Edinburgh; and in two volumes, New York, Funk & Wagnalls). This is characterized by the profoundest spiritual insight, but is somewhat technical and difficult for the average reader to use. Next to this comes Westcott, *Introduction, Commentary, and Critical Notes*, \$3 (New York, Charles Scribner's Sons). A student equipped with either of these commentaries, and with the great homiletical exposition of Marcus Dods in the *Expositor's Bible* (New York, George H. Doran Company), ought to be able to do excellent work. For the average reader

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who would be slightly appalled by Godet or Westcott, possibly the most practicable outfit is the inexpensive paraphrase of Riggs referred to above, together with the New Century Bible, by John J. A. McClymont (New York, Oxford Press). If the somewhat small type of the latter is an objection, the Cambridge Bible, by Alfred Plummer (New York, G. P. Putnam's Sons), and the Westminster New Testament, by Clark (New York, Fleming H. Revell Company), will be found easier for the eyes, and they are also good. For reference to the literature on questions of introduction, see the appendix.

THE NOTEBOOK

Every student should keep a notebook. This notebook should contain:

1. The various section headings of the Gospel, as given in the book of questions, as for instance,

The Prologue. 1. 1-18.

These headings should be made to stand out prominently on the page.

2. The answers to the questions. These answers should be complete sentences, so

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phrased as to be intelligible to one who has not read the question and is not familiar with the text of the Scripture. As, for instance, when the question on the Prologue reads:

Where does John emphasize the inexhaustible nature of Christ's grace?

The answer in the notebook should be: John emphasizes the inexhaustible nature of Christ's grace in the verse, "Of his fullness we all received, and grace for grace."

3. Any original questions which have been propounded by the student.

4. Any spontaneous comments the student is moved to make. The impulse to write should be obeyed promptly, or the thought will evaporate. There is no objection to comments of a devotional or homiletical nature, if only they are never made a substitute for a scholarly attention to questions of interpretation.

5. Any analogies to other literature that suggest themselves to the mind, both while the student is studying the lesson and afterward in the course of subsequent reading. For convenience in filing afterthoughts in the notebook, the loose-leaf arrangement is perhaps the best.

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It might be thought from the above instructions that the writer of this booklet expected the student to do nothing else but study the Scriptures. This is far from the case. He is recommending no ultra pietistic proceeding whatever. He is simply urging that which Moses is said to have enjoined upon Joshua, a busy general, at the beginning of a strenuous military campaign, when of all other men he would have least opportunity for meditation. "This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Josh. 1. 8).

This principle of unifying all life around some great central conceptions which one is studying is what is required of all men who succeed in any line of investigation. It is what one might call the conservation of one's intellectual opportunities, the utilization of his providential experiences, and it is a thoroughly practicable plan.

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OUTLINE OF JOHN'S GOSPEL

1. If you were to divide the Gospel into two general divisions, the one including the public ministry of Jesus, and entitled "The Manifestation of Christ's Glory through his Life and Ministry," and the other including all that John tells us of the happenings at the Last Supper in the upper room, the trial, crucifixion, and resurrection, and entitled "The Manifestation of Christ's Glory in Suffering and Death," where would the division between the two sections of the Gospel come? Find the answer before consulting a commentary.

2. If you were to divide the first section into two parts, as Marcus Dods does, (1) Christ's Announcement of Himself and the Beginning of Faith and Unbelief; (2) The Period of Conflict, where would these two divisions begin and end? You can find the answer to this question by noting the first sign of murderous opposition.

3. If you were to divide the second of

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the two main divisions of the Gospel into three sections: (1) Christ and the Inner Circle the Night Before the Passion; (2) The Arrest, Trial, and Crucifixion of Jesus; (3) The Risen Christ Appears to His Disciples, where would the divisions begin and end?

The outline which a man uses for holding the Gospel in the mind should be the one which is most natural to him, and the student is encouraged to make his own outline, or to use any other scheme which he finds in the commentaries that happens to be most serviceable to him for this purpose.

THE LITERARY PECULIARITIES OF THE GOSPEL*

Chapters 1-4

Read Chapters 1-4, and find illustrations of the following peculiarities of John's literary style:

1. His habit of noting the date, hour of

* (NOTE) The lessons on the literary peculiarities of the Gospel, while a pleasant and rewarding task in the preparation, are difficult to make interesting in the recitation and hence may be passed over by the teacher, or the class hour occupied by a lecture.

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the day, place, and other circumstances of an incident which he relates.

2. His habit of recording, not only the appreciative, but all the puzzled, confused, and incredulous answers of those to whom Jesus spoke.

Chapters 5-8

In Chapters 5-8 John's peculiarities of treatment appear with unusual vividness. When you discover recurrences of the characteristics that you noted in Chapters 1-4, connect them in your mind with the examples that have gone before, and thus make the study of the present section a review of the previous one.

1. What illustrations do we find in Chapters 5-8 of John's way of noting the time and place of an action, and certain numerical details connected therewith?

2. It is the method of John to give us a miracle of Jesus, and then a great revelation of truth expressed in a figure of speech founded on that miracle. Find illustrations of this habit in Chapters 5-8.

3. Where in Chapters 5-8 is the opposition and hate of Jesus's enemies most

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dramatically exhibited? Can you think of any practical purpose that the insertion of the mockery of the enemies of Jesus serves?

4. It is one of the literary characteristics of John's Gospel that it is full of verbal contradictions. Where do you find one in Chapters 5-8?

5. What other characteristics of the Gospel force themselves upon you as you study these chapters?

Chapters 9-12

As before, note instances of—

1. John's habit of giving us the time, place, etc., of an incident.

2. His habit of giving the reaction of the hearers of Jesus.

3. John's literary style is remarkably free from relative, conditional, and qualifying clauses. It is just a series of short sentences usually connected by "and." Where have we in Chapters 9-12 a discourse in which this quality is conspicuously illustrated?

4. Some tell us that the portrait of Jesus in John's Gospel is dehumanized in order

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to emphasize his divinity. Strangely enough, however, at times John's Gospel brings out the human sensitiveness of Jesus more pronouncedly than any of the other records. Where, for instance, in Chapters 9-12 is his deep and storm-tossed emotion portrayed? Where also is his shrinking from the cross revealed?

5. John constantly makes use of the law of contrast, in adding to the impressiveness of his account. Notice as you read these chapters a very vivid instance of contrast in the feeling exhibited toward Jesus by two persons, both of whom were supposed to be his intimate friends.

Chapters 13-21

1. Note again John's habit of stating time, place, and circumstances of an event.

2. Note also his usual method of incorporating the questions and responses of those to whom Jesus spoke.

3. It is the habit of John often to see in the literal fact a suggestion of spiritual meaning. Read these chapters to see if you can find illustrations of this habit.

4. It has been said that the discourses in

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John's Gospel have a kind of spiral movement. Instead of stating one point, and then leaving it, and going on to the next, the thought returns again and again to some great central conception in a kind of ascending circle. What chapters in 13-21 best illustrate this peculiarity?

5. John always keeps his story human and interesting by preserving the dramatic interplay of question and answer; but on the other hand, he, in a sense, detaches his story from its local Jewish setting, and puts it in a form that is more easily applicable to all men under all circumstances. Read Chapters 13-21 to note how little of the story requires an explanation of local Jewish conditions and customs in order to make it intelligible.

CHAPTER I

THE PROLOGUE. 1. 1-18

1. THE memorizing of the Prologue is especially to be recommended as a preparation for the answering of the following questions.

2. Compare this introduction to John's Gospel with the beginning of Matthew (1. 1-16), and the preface to Luke (1. 1-4).

3. Where and how in the Prologue does John seek to impress us with the deity of Christ? By what words does he seek to bring out his humanity?

4. In what words does John express the ideas of the preexistence of Christ, his power as Creator, and his power as Saviour?

5. Where is Christ's function as the revealer of truth expressed?

6. Where is the absolutely unique Sonship of Christ brought out?

7. Where does John emphasize the inexhaustible nature of Christ's grace?

8. In what words does John seek to teach that those who come under the

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power of Christ are so completely transformed that the work can only be assigned to the direct act of God?

JOHN AND THE PHARISEES. 1. 19-28

9. What characteristic of John the Baptist is most marked in his interview with the Pharisees?

THE FIRST DISCIPLES. 1. 29-51

10. What evidence have we in this paragraph that John the Baptist saw in Jesus far more than a mere earthly conqueror? Had he in that portion of the Scripture with which he seems to be especially familiar (Isa. 40-66) some suggestion toward this spiritual conception of the Messiah? See Isa. 53.

11. What characteristic of Jesus is manifested in his meeting with his earliest disciples? It was his ability to do what?

12. What was it that made Nathanael believe in Christ?

13. Note the difficulty that arises when we compare this story with the account of the call of Peter and Andrew in the synoptic Gospels (Mark 1. 16-20). The student

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is warned against a nervous attempt to defend the chronology of a writer who handled his material with the freedom of spirit that characterizes John's Gospel, and is also reminded that the other evangelists are constantly taking similar liberty. See, for instance, the story of Jesus's visit to the synagogue at Nazareth, which Luke puts (4. 16-30) at the very beginning of our Lord's ministry, whereas Matthew and Mark place it much later (Matt. 13. 54-58; Mark 6. 1-6). Is the difference, however, in the time of the call of the early disciples an absolutely clear case of discrepancy? Could it not have been that the call recorded in Matthew and Mark was a call to leave their business, and give Jesus their exclusive time and attention, while this meeting in John is a record of how they first became Jesus's adherents and loyal supporters?

14. The disciples are here represented as starting out with the assumption that Jesus was the Christ. Contrast this early declaration of Jesus as the Messiah with the synoptic account of the confession, "Thou art the Christ, the Son of the Living God,"

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which Peter uttered in the latter part of Christ's ministry (Matt. 16. 13-20). This apparent divergence between John and the synoptics as to the time in the ministry when the disciples first acknowledged the Messiahship of Jesus is often given as an evidence of the unhistorical character of the fourth Gospel. Could it have been that the disciples at first, echoing the surmises of the multitude about Jesus, used the word "Messiah" in the popular, carnal sense, while Peter in his later confession bravely held to his original faith in Jesus's Messiahship, in spite of the fact that the Master disappointed all his carnal hopes? Was it this spiritual resoluteness and loyalty, as over against the common opinion to which all the scholars of his day had come, that so greatly pleased Jesus?

CHAPTER II

THE MIRACLE IN CANA OF GALILEE.

2. 1-11

1. READ a number of times to determine, if possible, the principal point John wishes to impress upon us in recounting the incident of the marriage at Cana. Especially what characteristic of Jesus does it illustrate?

2. Does it seem likely that the wine failed because the family generously enlarged the number of their guests by inviting Jesus and his disciples, and others who were curious to see the wonderful young Rabbi?

3. Vs. 3-5. (a) What did Mary desire Jesus to do? (b) What was there about this request that elicited the shade of reproof in his answer? (c) His hour was not yet come to do what? (d) Did he change his mind and decide to work the miracle, or did he feel that by working the miracle unostentatiously (as it weré, in the kitchen) he might delay the proclamation of himself as Messiah until the right time? Compare

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a similar desire for privacy in his wonder-working in Luke 5. 14; 8. 56.

4. V. 10. "When *men* have drunk freely." Bluntly, what did he mean?

5. The new disciples would be struck at this wedding with what contrast between Jesus and their former teacher, John the Baptist? (Matt. 11. 16-19.)

6. V. 11. "His disciples believed on him." How do you account for the fact that the record has already said that they had believed? See Chapter 1.

THE CLEANSING OF THE TEMPLE.

2. 12-25

7. In the first three Gospels the cleansing of the temple is placed at the close of Jesus's ministry. John puts it here at the beginning. At which time do you think it probably occurred? or might it have occurred twice?

8. Was this traffic in the temple illegal, or was Jesus's resentment due to the fact that it had become degraded into extortion?

9. It was a fixed principle of Jesus not to use force in an attempt to change men's

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attitudes and opinions, but here we see him using force. Is this really a departure from his principle? Is he trying to convert the temple keepers to a new way of looking at duty, or is he simply enforcing a standard of religious decency which they already inwardly knew to be correct?

10. Was it Jesus's personality that compelled obedience, or did the reference to prophecy arouse the consciences of these traders?

11. The story of the cleansing of the temple adds what lines to the evangelist's picture of the character of Jesus?

12. V. 24. Why did not Jesus trust himself to the multitudes at Jerusalem? Was he afraid of treachery on their part, or afraid that without understanding his true mission and purpose they would proclaim him as a military Messiah?

13. Do you notice any vivid contrast in Chapter 2?

CHAPTER III

THE INTERVIEW WITH NICODEMUS

3. 1-21

1. V. 1. WHAT have you to say, in general, of the class to which Nicodemus belonged (Matt. 23; Luke 18. 9-14), and of their conception of the nature of the kingdom of heaven? (Luke 17. 20-21.)

2. Vs. 2-15. Does the narrative of the interview with Nicodemus indicate that he was a sincere inquirer? Compare 7. 50-51, and 19. 39.

3 V. 2. Did Nicodemus say "we" from modesty, or because he was stating the consensus of opinion in the group of serious-minded Pharisees to which he belonged?

4. V. 3. Nicodemus came to talk with Jesus about "reconstruction." He belonged to a class that expected the world to be conquered for the Messiah by sword and by stunning miracles. What in Jesus's program both for himself and his disciples would it be wholly impossible for Nicodemus to appreciate without a complete

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change of his point of view? The answer is suggested in verse 14.

5. V. 5. "Except one be born of water." Do you think Nicodemus had or had not been baptized by the Baptist? Does Jesus refer to baptism in general, or to John's baptism? Does he mean to suggest that the rite of baptism is necessary to salvation, or that open confession and a humble admission of a need of the prayers and help of good men, is necessary to salvation?

6. V. 8. "The wind bloweth where it will." The wind is invisible and mysterious in its origin. What, then, do we know about it that is also true of the Spirit?

7. V. 12. "How shall ye believe if I tell you heavenly things?" The first verse of the Prologue, where the evangelist says, "In the beginning was the Word," is an illustration of the heavenly things to which reference is here made. They cannot be proven by direct observation, but are logical inferences which are made under the impulse of the faith that comes from experience of the transforming power of Christ. The new birth, however, is here called an earthly thing. In view of the

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fact that it is a spiritual event, why is it called earthly?

8. Vs. 16-21. Do you think that these verses are added reflections of Saint John which he could not repress, or are they a part of Jesus's message to Nicodemus? If one were to conclude that they were inevitable reflections upon the word of Jesus which any sincere disciple would, in time, be compelled to make, would they be any less the real message of Christ than the precise words that he uttered?

THE FINAL WITNESS OF JOHN. 3. 22-36

9. V. 25. "There arose therefore a questioning on the part of John's disciples with a Jew about purifying." What, according to the commentaries, was the point at issue?

10. V. 26. What effect did these disputants expect their announcement of Jesus's great success to have upon John? What startling surprise did John give them?

11. V. 29. "The friend of the bridegroom, that standeth and heareth him, rejoiceth greatly," etc. To what Oriental marriage custom is reference here made?

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12. V. 30. "He must increase, but I must decrease." John was right in his conviction that Christ must increase. In what respect was he right, and in what respect was he wrong in his conviction that he must decrease?

CHAPTER IV

THE INTERVIEW WITH THE SAMARITAN WOMAN. 4. 1-42

1. Vs. 1-5. Why should the fact that the Pharisees had heard of Jesus's success make him depart from Judæa?

2. Reread Chapter 3 to note the contrasts and the similarities between the two interviews. Write down the substance of your findings.

3. V. 5. "He cometh to a city of Samaria, called Sychar." Locate on the map.

4. V. 6. "It was about the sixth hour." At what o'clock according to our reckoning?

5. V. 7. What is known of the Samaritans and their worship? 2 Kings 17. 7-33.

6. V. 14. "A well of water springing up unto eternal life." Where in this chapter, by using a different figure of speech, does Jesus say that he himself has that well of water springing up within him?

7. V. 16. "Go, call thy husband, and come hither." What was the purpose of this injunction of Jesus? Was it out of

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regard to the proprieties of the occasion, or was it designed to call the woman's attention to the chief impediment which was keeping her back from the divine gift, namely, her improper social relations?

8. V. 19. "Sir, I perceive that thou art a prophet." In what previous instances does this Gospel show that Jesus's insight into human personality led to faith in him?

9. V. 20. "Our fathers worshiped in this mountain," etc. Was the bringing up of this question of the proper place for worship an attempt on the part of the woman to turn the conversation away from an unpleasant subject, or was it the expression of what was to her a central question in religion?

10. V. 23. Is the meaning that the true worshiper shall worship the Father in the spirit and in sincerity? or in the spirit and with a true notion of his nature and his requirements?

11. V. 26. "I that speak unto thee am he." Jesus was afraid to announce himself to the Jews as Messiah because the word "Messiah" suggested to them a mili-

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tary revolutionist who would place himself at their head, drive out their conquerors, and set up a Jewish state. Can you see from the woman's words any reason why he did not have this fear with regard to her?

THE HEALING OF THE NOBLEMAN'S SON 4. 43-54

12. V. 45. "So when he came into Galilee, the Galilæans received him, having seen all the things that he did in Jerusalem at the feast." The Galilæans based their faith in Jesus on his miracles. On what had the Samaritans based their faith? Which type of reception was more pleasing to Jesus?

13. V. 48ff. How do you explain the fact that after Jesus had said, "Except ye see signs and wonders, ye will in no wise believe," this nobleman exhibited a very unusual faith? Was Jesus's word intended as a kind of dramatic foil to the faith which he knew the man would exhibit as a reaction from his words, or is there any other explanation that you can suggest? Would the faith of the nobleman have

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been screwed up to the sticking-point without Jesus's rebuke? On what did the nobleman base his faith in Jesus?

14. V. 54. "This is again the second sign that Jesus did, having come out of Judæa into Galilee." What was the first sign?

CHAPTER V

THE HEALING OF THE IMPOTENT MAN

5. 1-9

1. Vs. 1-7. WHAT was it in the circumstances of the man that laid such hold on the compassion of Jesus that he felt moved of the Spirit to heal him?

2. V. 4. What justification have the revisers in removing from the text the passage about the angel troubling the waters?

THE JEWS AROUSED OVER JESUS'S ATTITUDE TOWARD THE SABBATH. 5. 10-18

3. V. 13. "Jesus had conveyed himself away, a multitude being in the place." What might have been the consequences to Jesus's program of giving himself chiefly to teaching if he had worked his miracles in such manner as to attract the curious crowds around him?

4. What is there about the way in which Jesus worked this miracle that resembles the manner in which he wrought the miracle at the wedding in Cana?

5. The story of the healing of the man

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at the pool of Bethesda, and the reaction which the deed brought out from the Jewish leaders, emphasizes what vivid contrast between the spirit of Jesus and the spirit of the leaders?

6. The first break which this Gospel describes between Jesus and the Jews arises over the Sabbath question. Read from the beginning of Mark's Gospel until you find the first account of hostility against Jesus, and note whether it arises from a similar cause.

7. What, according to the account given by John, had Jesus previously done to arouse the anger of the rulers, which they did not, however, dare to make an issue before the common people?

JESUS THE SOURCE OF LIFE AND AUTHORITY. 5. 19-47

8. What verbal contradictions do you find in these verses?

9. What ideas of the Prologue are here restated?

10. Where, in this section, is there an analogy to Jesus's promise to Nathanael that he should see greater things than these?

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11. Jesus here claims power to raise the spiritually dead, and power to raise the physically dead. In which verse does he make the first claim? In which the second?

12. Jesus in this section enumerates various witnesses which God has given to substantiate his claims. Search through the section to find what these witnesses are.

13. Where is it asserted that the punishment for not receiving the true messenger of God is to be deceived into receiving a false messenger?

14. Where does Jesus state that it is impossible for a man to be really loyal to Moses and the Old Testament Scriptures without yielding at the same time to Christ's message and authority?

15. Where does Jesus state that a man's habitual attitude toward God determines whether he will take the right attitude toward Christ?

16. Does all of this discourse in its present form seem natural as the utterance of Jesus before the multitudes in Jerusalem, or is it likely that it contains

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comments by the evangelist that develop the thought for the needs of a later generation? Would it have been natural for Jesus to phrase himself in precisely this form at this early stage of his ministry?

CHAPTER VI

1. JESUS has already been quoted as saying that a prophet has no honor in his own country (4. 44). Where have we an illustration of this principle in Chapter 6?

2. We have illustrated in this chapter the fact that miracles never really satisfy the mind, nor give any permanent basis for faith, but, rather, produce an itching desire for more miracles. Find the place.

3. Jesus wishes the multitude to realize that he thoroughly understands their attitude toward him, and is not at all deceived as to the reception which his words are likely to have. Where does he make this evident?

4. It would be natural for the people to infer that their attitude toward Jesus was simply a matter of individual like and dislike, and had nothing to do with their general attitude toward God. Where, on the contrary, does Jesus insist that a man's attitude toward him is a true gauge of his attitude toward the Father?

5. Where have we indications of the fact

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that this incident of the feeding of the five thousand and the following discourse was a most decisive event in the life of Jesus, and meant both the culmination of his popularity and the turn of the tide against him?

6. Where does Jesus show that the incidents of the chapter have turned his mind strongly toward his approaching sufferings?

7. The Jews put their faith in the good time that would come from a change of government and an ideal prosperity. Jesus, on the contrary, looks deeper, and says that men first need an inspiration and a dynamic that will make heroes of them, and transform their whole attitude toward life. From what, according to this chapter, is this dynamic to come?

THE FEEDING OF THE FIVE THOUSAND.

6. 1-15

8. Vs. 1-14. What three particulars not mentioned in the Synoptics are given in this narrative of the miracle? (Matt. 14. 13-23; Mark 6. 30-46; Luke 9. 10-17.)

9. V. 4. "Now the passover, the feast of the Jews, was at hand." Does Chapter

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5 suggest any reason why Jesus did not go up to this feast?

10. V. 12. "Gather up the broken pieces which remain over, that nothing be lost." Why did Jesus give this command?

11. V. 14. "This is of a truth the prophet that cometh into the world." Who, in this Gospel, had said, "Sir, I perceive that thou art a prophet"? Compare the grounds on which, in the two cases, the faith had been based.

12. V. 15. "They were about to come and take him by force, to make him king," etc. What had just happened that would make Jesus particularly desirous of taking a hand in righting the political conditions in Palestine, and hence would render this a severe temptation to him? (Matt. 14. 1-12.) "He withdrew again into the mountain himself alone." For what purpose? See Mark 6. 45-46.

JESUS WALKING ON THE WATER. 6. 16-21

13. V. 19. "About five and twenty or thirty furlongs." Compare with Mark 6. 47; Matt. 14. 24; where it says that they were in the middle of the sea. Do these

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statements agree with one another, and with the actual dimensions of the sea?

THE DISCOURSE ON THE BREAD OF LIFE.

6. 22-65

14. Vs. 25, 26. "Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled." What previous instances have we had in this Gospel where Jesus did not answer the spoken question, but was ready to supply the deeper, unexpressed need of the questioner?

15. V. 34. "They said therefore unto him, Lord, evermore give us this bread." This mistaken request of the multitude makes you think of what similar request in a previous interview recorded in this Gospel?

16. V. 44. Jesus's teachings are always for the purpose of helping his hearers. How would it help this crowd to be told, "No man can come to me, except the Father that sent me draw him"? It would throw them back on the primary problem of first being loyal and sincere toward whom?

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17. V. 53. What does Jesus mean by eating the flesh and drinking the blood of the Son of man? Partaking of the Eucharist, or living on the inspiration of Christ's example and getting courage and healing from his vicarious sufferings?

18. V. 64. "Jesus knew from the beginning . . . who it was that should betray him." Before he chose him, or as soon as the traitorous disposition manifested itself?

THE CONFESSION OF PETER. 6. 66-71

19. After the discourse on the Bread of Life there was a parting of the ways among the disciples. Many were unwilling to follow Jesus if it meant the surrender of certain immediate hopes. What were these hopes?

20. Compare this confession of Peter, which stood out against the common opinion of those with whom he was surrounded, with Peter's confession in the Synoptics. Matt. 16. 13-17.

CHAPTER VII

1. WHERE have we in this chapter a statement of the same tenor as Jesus's words, "If therefore thine eye be single, thy whole body shall be full of light"?

2. What figures of speech in this chapter strongly remind you of previous sayings of Jesus in this Gospel?

3. Where in this chapter have we illustration of the fact that insistence on the letter of Scripture often keeps men from seeing the truth?

4. What evidence is there in this chapter that the rulers and the Pharisees had been unwilling to make any careful investigation either of Jesus's words or his deeds?

JESUS EXHORTED TO SEEK NOTORIETY.

7. 1-13

5. V. 2. What can you say of the feast of tabernacles? (Lev. 23. 33-36.)

6. V. 3. "Go into Judæa, that thy disciples also may behold thy works which thou doest." What disciples? The twelve, or the Judæans who, by reason of his pre-

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vious miracles and words, had become favorably disposed toward him?

7. V. 6. "My time is not yet come." Time to do what? Compare previous occurrences of a similar expression in this Gospel. See also V. 30. What fact in the Jewish attitude toward Jesus made it important for him to choose his time and manner of public manifestation as carefully as a general chooses the time and ground for a battle?

8. Vs. 10-13. Why, in your opinion, did Jesus approach Jerusalem so secretly, and then go into the temple and teach so openly? The answer to the question concerning Jesus's reason for his secret approach is seen in an analysis of the motives and desires of his brethren in asking him to go up with them. Compare 2. 23-25. In considering the apparent inconsistency of Jesus in going into the temple after his secret approach, and making such august public claims for himself, ask yourself this question: Were these great proclamations of a character tending to arouse the multitude to revolutionary enthusiasm for him as a king, and hence tending to bring on

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the hostility of the Roman government? Or were they, on the other hand, of a character to dampen the ardor of the unspiritual crowd?

9. V. 11. "The Jews therefore sought him at the feast." With hostile or friendly intent?

JESUS AT THE FEAST OF TABERNACLES.

7. 14-53

10. V. 17. "If any man willeth to do his will, he shall know of the teaching." Where in the sixth chapter did Jesus suggest that before discussing his claims or his teaching the primary duty was to be loyal to the God whom they professed to serve?

11. V. 21. "Jesus answered, and said unto them, I did one work, and ye all marvel because thereof." What work? (See 5. 8-10.)

12. Vs. 37-38. Was there any Jewish custom at the feast that may have called forth the words, "If any man thirst, let him come unto me and drink"? See commentaries.

CHAPTER VIII

THE SINFUL WOMAN. 8. 1-11

1. ON what evidence is the paragraph 7. 53 to 8. 11 regarded as an interpolation? Does the opinion that it is not an original part of John's Gospel carry with it the necessary inference that it is not historical?

2. What was the purpose of Jesus in this interview? To settle the method of procedure with such offenders, or to discomfit a group of brazen hypocrites and inspire a bad woman to a better life?

3. V. 5. "What then sayest thou of her?" Did the Jews expect Jesus to say, "Stone her," and thus put himself in opposition to the Roman law and authority? Or did they expect him to say, "Release her," and thus array himself against the sentence imposed by the Jewish law?

4. V. 6. Why did Jesus write on the ground?

5. V. 11. "Neither do I condemn thee." In what sense is the word "condemn" used?

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JESUS'S TEACHINGS AT THE FEAST OF TABERNACLES (Continued). 8. 12-59

6. Where in this chapter does Jesus suggest that no man at the beginning of his discipleship adequately understands his teaching, but that comprehension comes by persistent attempts practically to apply it?

7. In connection with the interview with Nicodemus we read, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in him have eternal life." Where in this chapter also do we find a suggestion of the necessity of the suffering of Christ in order to produce faith?

8. Where in the section does Jesus suggest that the inability of his hearers to understand him springs, not from mental lacks, but from inner and rooted hostility to his ideals and spirit?

9. Where does Jesus, without baldly stating it, suggest that he has still much truth to reveal to the people which he cannot utter because of their hardness of heart?

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10. Where have we a verbal contradiction of the promise, "Seek and ye shall find"?

11. Horace said that his words would be more imperishable than brass. Where in this chapter does Jesus make a still greater claim about his words?

12. V. 15. "Ye judge after the flesh; I judge no man." Does Jesus mean that he decides upon the fate of no man, or does he mean that his only attitude toward any man is expressed in the attempt to save and help him? In the long run, however, what is the effect of a skillful and sympathetic attempt to save a man?

13. V. 19. "If ye knew me, ye would know my Father also." Where in this chapter does Jesus utter the complementary truth that if a man were in right relation to God, he would know and accept the Christ?

14. V. 20. "And no man took him; because his hour was not yet come." Compare the previous occurrences of this expression. Does it mean the same thing here as, for instance, in John 2. 4, or does it here mean the hour of his death?

CHAPTER IX

THE BLIND MAN. 9. 1-41

1. WHAT popular Jewish conception as to the cause of suffering and disease is revealed by this chapter?

2. V. 3. "But that the works of God should be made manifest in him." Does Jesus mean to say that God ordained that the man should be born blind in order that he might work this miracle, or does he here simply illustrate his practical attitude toward the perplexities of life, and say, We now determine to make this man's suffering result in the glory of God?

3. V. 4. What in the attitude of the Jews, as shown in the previous chapter, may have suggested the figure of the approaching night?

4. V. 6. "He spat on the ground, and made clay of the spittle," etc. In what previous miracles had Jesus begun by assuming that the wholly inadequate means which were at hand, supplemented by the power of God, would be sufficient to accomplish his purpose?

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5. V. 6. Did Jesus anoint the man's eyes with clay as a curative agency, or was this contact of the hand of Jesus the stimulus to faith, and a way of impelling the man to an act which would express his faith and make it operative?

6. V. 7. "And said unto him, Go, wash in the pool of Siloam." This pool, by the prophet Isaiah (8. 5-8), was taken as a symbol of the unseen supply of the spirit of Jehovah. John says the Hebrew word "Siloam" means "sent," in order that the reader may associate it with whom? Compare V. 4, "We must work the works of him that sent me."

7. What previous instances have we had where Jesus required those for whom he worked miracles to perform simple acts as an expression of their faith?

8. V. 14. "Now it was the sabbath on the day when Jesus made the clay," etc. Where previously have we had a Sabbath miracle that caused offense?

9. V. 22. "He should be put out of the synagogue." Was this equivalent to expulsion from church membership, or did it also carry with it a kind of boycott,

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like expulsion from a modern trade union?

10. V. 28. "We are disciples of Moses." Where had Jesus previously said that all who were in harmony with the spirit of Moses would come to him?

11. V. 39. "And Jesus said, For judgment came I into this world." Compare 3. 18, and contrast 3. 17 and 8. 15. How do you explain the contradiction between the statement in 3. 17 that God sent not his Son into the world to judge (or sentence) the world, and this statement that he came to judge?

12. Jesus said, "Blessed are they that have been persecuted for righteousness' sake; for theirs is the kingdom of heaven." What illustration do we find in this chapter of the blessings that may come to a man as the result of his courageous attitude toward his persecutors?

13. What were the progressive steps by which the man's faith developed? (This is the important question.)

CHAPTER X

THE GOOD SHEPHERD. 10. 1-21

1. NOTE that the parable is immediately related to the previous incident (9. 1-41), and cannot be interpreted save in the light of that incident.

2. Read the parable in order to notice any advanced revelation concerning the Good Shepherd, beyond that which is found in the twenty-third psalm.

3. Where in this section does Jesus prophesy the conversion of the Gentiles, and the final unity of mankind?

4. V. 1. "He that entereth not by the door into the fold of the sheep," etc. Is he referring to the man who enters into the church without true repentance and grace, or to the man who gets himself appointed to leadership over the people of God when his motives are selfish and his methods are bad?

5. Vs. 4, 5. "The sheep follow him: for they know his voice. And a stranger will they not follow." Where have we in this Gospel previous reference to the inner gravi-

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tation of the good toward the Good Shepherd?

6. V. 8. "All that came before me are thieves and robbers." Came before me as religious teachers, or as persons arrogating lordship over the human conscience, and professing to be mediators between God and man? To what class of religious leaders, whose malign influence over the people is illustrated in Chapters 7, 8, does Jesus plainly refer?

7. Vs. 14, 15. If you have an Authorized Version at hand, compare it with the Revised Version, to note how the Revised Version brings out the connection between the two verses, and thus greatly illuminates the meaning.

8. V. 18. "This commandment received I from my Father." What commandment? What previous indications have we in this Gospel of Christ's clear premonition of his coming sufferings, and of his deliberate purpose to lay down his life for the sins of the world?

JESUS AT THE FEAST OF DEDICATION

10. 22-42

9. V. 23. "It was winter; and Jesus was

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walking in the temple in Solomon's porch." What physical reason for Jesus's walking is here suggested?

10. V. 24. "If thou art the Christ, tell us plainly." Why did not Jesus call himself the Christ before the Jewish multitudes? Was it because the term "Messiah" in their minds meant too much, or too little?

11. V. 25. "Jesus answered them, I told you, and ye believe not." Jesus had never told the Jews, in so many words, that he was the Messiah. Where, in effect, however, had he told them?

12. V. 26. "But ye believe not, because ye are not of my sheep." What in the inner temper and attitude of these men made them dislike Jesus?

13. V. 28. "They shall never perish, and no one shall snatch them out of my hand." This might mean one of two things—either that the members of the true flock could not by any chance lose their place in the flock, or that as long as they chose to be loyal no malign power could snatch them away. Which alternative do you take?

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14. V. 35. In what sense could the coming of the word of God to a man make him a god?

15. V. 38. "But if I do them, though ye believe not me, believe the works." What distinction does Jesus here make between faith in him and faith in his works? If a man believed in him, rather than in his miracles, what evidence would be the basis of his faith? Which of the two kinds of evidence would be the more solid foundation for belief?

CHAPTER XI

1. WHERE in this chapter is the principle laid down that if a man is doing his duty, and doing it promptly, there is nothing to fear?

2. What illustration do we have in this chapter of the fact that it is often the set of the will, quite as much as the character of the evidence, that determines whether or not men believe?

3. What evidence of the physical courage of the apostolic band does this lesson present?

4. Where in this chapter are military necessity and patriotism made the excuse for a great crime?

5. Critics call in question the historical character of this incident on the ground that it is incredible that so astounding a miracle would have been omitted by the Synoptics. The student should face this problem squarely, for it is a real difficulty. Note, however, the exceeding lifelikeness of John's narrative. Point out the touches of the eyewitness. If the story is difficult

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to believe, it is also very difficult not to believe. It is hard to understand how a pure fiction could have become a channel of such extraordinary spiritual power.

THE RAISING OF LAZARUS. 11. 1-57

6. What verse gives the central message of the story of Lazarus?

7. Read the story of Martha and Mary which is given in Luke 10. 38-42, and then note any word or action of Martha in John's account that bears out the impression of her character which we get from Luke.

8. V. 4. "This sickness is not unto death, but for the glory of God." Where have we previously noted a similar determination on the part of Jesus to bring the glory of God out of an untoward and tragic condition?

9. V. 6. "When therefore he heard that he was sick, he abode at that time two days in the place," etc. What would have been the natural impulse of Jesus, on receiving such a message as this, to go at once, or to tarry? Can you surmise any reason why he remained where he was for two days?

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10. V. 25. "I am the resurrection, and the life." Note that this great announcement is but a continuation of the fixed habit of the evangelist. He always sums up all potency in Jesus himself. Recall the previous "I am's" of the Gospel. Where previously in this Gospel has Jesus proclaimed his power over death?

11. V. 28. Why did Martha call Mary, her sister, secretly?

12. V. 30. "Now Jesus was not yet come into the village," etc. Why did not Jesus enter into the village at once, and go to the house of the sisters?

13. V. 33. "He groaned in the spirit," etc. What was it that so painfully stirred the emotions of Jesus? Was it his deep sympathy with the sorrow of the sisters? Was it the battle with the mysterious powers of darkness that opposed his triumph over death? Was it the atmosphere of murderous hate with which he was surrounded, and the consciousness that this good deed was about to seal his own doom?

14. What characteristics of Jesus are illustrated in this story of the raising of Lazarus?

CHAPTER XII

1. WHAT picturesque illustration do you find in this chapter of the way in which different types of men interpret phenomena in widely different ways?

2. What evidence have we in this chapter that Nicodemus was not alone among the rulers in his appreciation of the words of Jesus?

THE ANOINTING AT BETHANY. 12. 1-11

3. V. 7. "Suffer her to keep it against the day of my burying." Does Jesus mean, "Allow her to keep the remaining part for use at the day of my burying," or does he say, "Do not criticize an act which is essentially the same as the setting apart of a precious ointment to be used at my near-approaching burial" (an act which no Jew would condemn)? (See 19. 39.) Compare again the story of Jesus's former visit to the home of Martha and Mary (Luke 10. 38-42). Mary in the former incident had been criticized for taking time to listen. What good effect of the listening

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habit is manifested in the story of our lesson to-day?

THE TRIUMPHAL ENTRY. 12. 12-19

4. Did Jesus deliberately plan for a triumphal entry, or plan to turn the spontaneous ovation, which he knew to be inevitable, into right channels?

5. Why did Jesus choose an ass, rather than a horse, to ride upon? The answer is suggested in the prophetic utterance from which John quotes. (See Zech. 9. 9-10.)

6. Upon what class of people, and upon people of what age, would the picturesque scene of the triumphal entry make an especially helpful and enduring impression?

7. What ground for question and doubt would have existed if Jesus had died without ever allowing the multitude to proclaim him as the Messiah?

THE VISIT OF THE GREEKS. 12. 20-36a

8. What in the story suggests that the Greeks had doubts as to whether so famous a rabbi as Jesus would feel it worth his while to talk with Gentiles?

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9. V. 24. "Except a grain of wheat," etc. What connection is there between the thought of the necessity of the Passion in order that the Christ should multiply his influence throughout the world, and the request of the Greeks to see him? What proposition would the Greeks be likely to make to Jesus? Compare 7. 35.

10. Do you imagine that the thought of leaving Jerusalem and going to the Gentiles, to be among them a sage and philosopher, was a real temptation to Jesus?

11. V. 27. "For this cause came I unto this hour." For what cause?

12. V. 32. "And I, if I be lifted up from the earth, will draw all men unto myself." Recall references to Christ's lifting up in Chapters 3 and 8.

REASONS FOR ISRAEL'S REJECTION OF JESUS. 12. 36b-43

13. Vs. 39, 40. "For this cause they could not believe." Does he mean that God foreordained them not to be saved, or that their previous fixed habits of insincerity had rendered them incapable of responding to the light?

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A RÉSUMÉ OF OUR LORD'S PUBLIC TEACHING. 12. 44-50

14. Does this résumé of Jesus's teaching suggest to you any previous sayings in the Gospel?

CHAPTER XIII

1. WHAT two indications have we in this chapter that the meal here described was not the feast of the passover, but that it occurred before the passover? Compare the Synoptics that plainly suggest that the meal was the regular Jewish passover (Matt. 26. 17ff.; Mark 14. 12-16; Luke 22. 7-15). Note the discussions in the commentaries.

2. Where does John suggest that there was a peculiar warmth and tenderness in Jesus's dealings with his disciples on that last night?

3. What facts in the inner consciousness of Jesus does John bring out to emphasize the amazing condescension of Christ in washing the disciples' feet?

4. What light have we in this chapter on the question as to whether humility always consists in a light estimate of oneself?

5. Where does Jesus in this chapter pronounce doom on the caste system?

6. Where in this chapter does Jesus sug-

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gest that hospitality and generous open-mindedness toward the messengers of God mean the coming of God himself into the life?

THE FEET-WASHING. 13. 1-20

7. Luke 22. 24-27 suggests that no one had performed the act of washing the disciples' feet because each was unwilling to take a place subordinate to the rest. What was the primary motive of Jesus in washing their feet himself? To teach them a lesson, or to do something that needed to be done for their comfort? Is the feet-washing a mere ceremony, or a practical deed of kindness?

8. John omits all reference to the bread and wine that were to be taken as emblems of the body and blood of Christ. Where, however, in a previous chapter has this thought been fully brought out?

THE POINTING OUT OF THE TRAITOR

13. 21-38

9. What possible good effect might the revelation of Judas's traitorous designs have had (a) upon Judas? (b) upon the

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disciples? (The effect that it was designed to have upon the other disciples is plainly alluded to in the chapter.)

10. V. 23. "There was at the table reclining in Jesus's bosom one of his disciples." What is meant by reclining in his bosom?

11. V. 26. What, in Oriental social life, did the giving of the sop signify? We have here illustrated what saying of Jesus contained in 8. 14-16?

12. V. 27. "And after the sop, then entered Satan into him." Are we to understand that Judas was conscious of being pointed out as the traitor, and therefore became furiously angry? Or are we to understand that because Judas hardened himself against this expression of special kindness and courtesy on the part of Jesus, the striving of the Spirit with him ceased, and he became fully possessed of the powers of darkness?

13. What does the fact that Judas was allowed to carry the bag even after his thieving was known to Jesus indicate as to the Master's conception of the best antidote to betrayal of confidence?

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14. V. 30. "He . . . went out: . . . and it was night." Does John simply wish to say that it was physically dark, or is there an added suggestion of another night into which Judas had gone?

15. V. 31. "When therefore he was gone out, Jesus saith, Now is the Son of man glorified." Explain so as to show what Jesus meant by glorified, and why he should have been moved to this exclamation at this particular time.

16. V. 34. The command to love is as old as the books of Moses. In what respect is the command of Jesus, "Love one another; even as I have loved you," new?

17. V. 38. What effect was the prediction of Peter's denial designed to have upon him? Does Peter manifest in this interview any of the qualities that led to his denial?

18. There was evidently in the mind of Jesus a very great difference between the betrayal of Judas and the denial of Peter. Wherein did that difference consist?

CHAPTER XIV

1. **REREAD** John 14 enough times to convince yourself what it is about the chapter that gives it such a unique hold upon the race.

2. What saying in this lesson is very surprising, in view of the fact that Jesus was then entering into the shades of Gethsemane?

3. What reason does Jesus give for answering the prayers of his disciples? Does he later on in the chapter give a different, or a similar reason, for submitting to his suffering?

4. Jesus makes certain great announcements about himself in this chapter, and then gives assurance of certain practical proofs of these truths which a man may have who is willing to make the test. What, in your own language, are the great announcements, and what are the proofs of their validity? What does Jesus say a man must do to receive these proofs?

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JESUS AND THE FATHER. 14. 1-14

5. After committing Vs. 1-12, answer the following questions:

6. V. 11. "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." If the disciples had believed Jesus on some other basis than his miracles, what would that basis have been?

7. V. 12. "Greater *works* than these shall he do." How has this promise been fulfilled?

8. Why can his disciples do greater works than Jesus did?

9. Vs. 13, 14. "If ye shall ask anything in my name," etc. Does asking in the name of Jesus mean that they should look to Jesus as a Mediator, or that they should use his name as a kind of magic power, or that they should ask as his representatives?

10. V. 14. What would necessarily be the nature of a prayer that was asked in the name of Jesus? It would have to be along what lines, and for what purposes?

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JESUS FORETELLS THE COMING OF THE SPIRIT. 14. 15-24

11. V. 16. Note the other renditions of the word translated "Comforter."

12. V. 18. "I come unto you." Does this refer to an inner spiritual coming, or an outward visible coming, or to both? Has it been fulfilled once, or many times?

13. Vs. 22, 23. To Judas the proposal of Jesus to manifest himself to the disciples, and not unto the world, seems arbitrary and partial. Jesus suggests by his answer that the special manifestation to the disciples is solely because they have complied with a condition which may be met by all men. What is that condition?

PREVIOUS WORDS OF COMFORT REITER- ATED IN DIFFERENT FORM. 14. 25-31

14. V. 27. "Not as the world giveth, give I unto you." What is the difference between Jesus's gift of peace, and that which the Oriental constantly invokes upon those whom he meets?

CHAPTER XV

1. READ the chapter through to discover the various ways in which the idea that Christ is the source of life is repeated.

2. Read the chapter to note the repeated insistence on keeping the commandments as the condition of maintaining vital relations with Christ.

3. It is often said that the historical facts of Jesus's life are not an essential and necessary part of the Gospel. Where in this chapter is it suggested that the work of the Spirit must be seconded by the work of men who have known the whole career of Jesus?

4. In Chapter 13 Jesus had said that a servant must not expect to be greater than his lord in the matter of performing menial tasks. In this chapter he says that a servant must not expect to be greater than his lord in the matter of enduring what experience?

5. What reason does Jesus in this chapter give for the unpopularity both of himself and of his true disciples?

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6. Where does Jesus insist that it is the will of God that his disciples should not only have influence, but a permanent influence?

7. Where in this chapter is it suggested that one of the characteristics of the Christian religion is that, in contrast with other forms of religion, it gives men, not only precepts, but inner understanding of the reason for these precepts, and insight into the whole program of God?

8. What, according to this chapter, is the supreme test of friendship?

THE VINE AND THE BRANCHES. 15. 1-27

9. Vs. 1-7. Memorize these verses, and then put down whatever comments have spontaneously occurred to you.

10. V. 2. "Every *branch* in me that beareth fruit." Read the chapter through for suggestions as to what is meant by fruit-bearing.

11. V. 3. "Already ye are clean." Where in Chapter 13 had Jesus made the same statement?

12. V. 4. "Abide in me." Does this mean, "Continue in the habitual obedience

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to my commandments," or, "Continue to look to me for power and life," or both?

13. V. 11. "That your joy may be made full." Does Jesus contemplate the instantaneous completion of their joy, or is he thinking of putting them into that relationship with him that will develop into the fullest joy? What does this chapter suggest as the chief source of Christ's joy?

14. V. 12. "This is my commandment, that ye love one another, even as I have loved you." Where in Chapter 13 have we the same words?

15. Vs. 13-16. Read the verses in the light of the statement that "they are a commentary on the command, 'Love one another as I have loved you.' "

16. V. 15. "All things that I have heard from my Father I have made known unto you." Where in 5. 19-29 does Jesus say that the Father deals with him after the same fashion?

17. V. 16. "Ye did not choose me, but I chose you." Why is this fact mentioned? Is it intended to encourage, or humble the disciples?

CHAPTER XVI

1. WHERE in this chapter is it taught that the work of the Holy Spirit is to take the germinant principles of Jesus and apply them in new and fresh ways to novel situations as they arise?

2. What does Jesus say concerning the Holy Spirit which he has previously asserted concerning himself?

3. It is suggested in this chapter that from this time forth the praying of the disciples is to be different. In what respect?

THE COMING CONFLICT AND THE COMING COMFORTER. 16. 1-33

4. V. 7. "The Comforter." Note the alternative translations in the margin.

5. V. 7. "It is expedient for you that I go away." Why was it expedient for them that Christ should die, and ascend out of their sight?

6. V. 8. What is meant by convicting the world of righteousness? That there is such a thing as righteousness, or that the thing which Jesus stood for was the ideal?

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7. V. 10. "Of righteousness, because I go to the Father, and ye behold me no more." Why would the resurrection and ascension of Jesus convict the world of his righteousness?

8. V. 11. "Of judgment, because the prince of this world hath been judged." What experience of Jesus, in which the prince of this world seemed to conquer, was, in reality, the undoing of the evil powers?

9. V. 13. "He shall declare unto you the things that are to come." Does this mean that he will predict the future, or that he will guide them in the decision of the problems that will arise, or both? (Acts 20. 29-30; 11. 27-30; 27. 9-10, 21-26; 2 Tim. 3. 1ff.; Acts 10. 1-44; 13. 1-3; 16. 6-10; 15. 1-41, especially v. 28.)

10. V. 22. "And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice." Is the appearance of Christ which is here predicted the appearance after the resurrection, or the appearance at the end of the age, or Christ's sudden manifestation of himself to his disciples as a living reality when, after

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faith and patience, they have the witness of the Holy Spirit or when they see his outstretched hand of judgment in human affairs?

11. V. 24. "Hitherto have ye asked nothing in my name." Does this mean that hitherto their prayers had not been in accordance with the spirit of Jesus, and for the purposes which he stood for, or does it mean that they had not based their plea on his merits?

12. V. 33. "These things have I spoken unto you, that in me ye may have peace." For what purpose is it said in Chapter 15 that he had spoken these things?

13. Read one of the apocalypses concerning the end of things in the Synoptic Gospels, as, for instance, Mark 13; and then contrast its hopes with those voiced in John 14-16 (written after the destruction of Jerusalem). What is the main difference between the two outlooks?

14. Review the references to the Holy Spirit in the upper room discourses (14-16). Try and combine into a unified conception the various statements which Jesus makes concerning the Holy Spirit.

CHAPTER XVII

1. WHAT condition does Jesus here set forth as fundamental for the establishment of faith in the world?

2. What, according to this prayer, is to be the source of all power, unity, and love in believers?

3. What is the chief underlying thought of the whole prayer?

4. The Prologue says, "In the beginning was the Word, and the Word was with God, and the Word was God." Where have we in this chapter a reiteration of this teaching?

5. Where have we, in spite of the vivid contrast between the church and the world which is everywhere insisted upon, a plain statement that the church is not to quarantine against contact with the world?

6. Where in the chapter does Jesus refer to his Passion?

THE INTERCESSORY PRAYER. 17. 1-26

7. The prayer falls into three parts:

I. For himself.

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II. For his immediate disciples.

III. For those who through the disciples' word should believe on him.

Put the verses after each heading.

8. V. 1. "The hour is come." Where previously has it been said that his hour was not yet come?

9. V. 2. "That to all whom thou hast given him, he should give eternal life." Is this designed to assert mechanical foreordination, or to encourage men to believe that there can be no accidents in the spiritual realm, but that all who long for God will ultimately be found by the Saviour?

10. V. 11. "Keep them in thy name." Explain.

11. V. 17. "Sanctify them in the truth: thy word is truth." What is meant by the word "sanctify"? Are the disciples to be sanctified by means of the truth, or sanctified to a life in harmony with the truth?

12. V. 19. "And for their sakes I sanctify myself." To what act does Jesus especially refer?

13. V. 22. "And the glory which thou

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hast given me I have given unto them.”
What was the nature of the glory which
he had given them?

CHAPTER XVIII

1. WE have in this chapter certain details which would hardly have been inserted unless they had been the vivid reminiscences of an eyewitness. Point out some of them.

2. Peter had said that he would lay down his life for Jesus. Does he, or does he not, according to this lesson, risk his life in defense of him?

3. According to Luke, just before his arrest Jesus had said to the disciples that if they had no sword they should sell their cloaks and buy one (22. 36). What occurrence in this chapter plainly indicates that Jesus did not mean that the disciples should take him literally?

4. John omits the story of Gethsemane where Jesus says, "If it be possible, let this cup pass from me." Where, however, in this chapter have we in the words of Jesus a reminiscence of this prayer?

5. What illustration have we in this chapter of the saying of John in 13. 1,

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“Having loved his own that were in the world, he loved them unto the end”?

6. In the story of the opposition to Jesus on account of his Sabbath miracles (Chaps. 5 and 9) we have seen how utter wickedness may be united with fastidious, conscientious scruples. Where is this fact vividly illustrated in Chapter 18?

7. What characteristics of Jesus is John most anxious to have us note in the story of the arrest?

THE ARREST AND DENIAL. 18. 1-27

8. V. 4. “Jesus therefore, knowing all the things that were coming upon him, went forth.” Why did he go forth?

9. V. 6. “They went backward, and fell to the ground.” In what previous chapter have we had an illustration of the power of Christ’s personality to awe those who were sent to arrest him?

10. Vs. 15-27. Is there any relation between Jesus’s attitude toward Peter’s heroic attempt to save him by attacking the soldiers and this sudden reaction of cowardice?

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THE TRIAL BEFORE PILATE. 18. 28-40

11. V. 30. "If this man were not an evil-doer, we should not have delivered him up unto thee." What made the Jews give Pilate this evasive answer?

12. V. 32. "That the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die." Where, according to John, did Jesus speak these words?

13. V. 39. Why did Pilate call to the people's mind his custom of releasing one at the passover?

CHAPTER XIX

1. WHERE in this chapter do we have marks of the eyewitness?

2. Where is there a definite claim that the chapter embodies the report of an eyewitness?

3. Where does Jesus express his faith in the overruling control of Providence, even in this black hour?

4. What additional evidence do we find in this chapter of the extreme conscientiousness about matters of ritual that characterized the Jews, even in the midst of their great crime?

THE TRIAL BEFORE PILATE (Continued) 19. 1-16

5. V. 1. "Then Pilate therefore took Jesus, and scourged him." Did Pilate do this to satisfy the Jews, or with the hope of arousing their sympathy to a reaction of pity for Jesus?

6. V. 6. "They cried, . . . Crucify *him*." In your opinion, was this the crowd of peasants that greeted Jesus at the trium-

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phal entry, or the lower elements of the city, and the hangers-on of the chief priests?

7. V. 8. "When Pilate therefore heard this saying, he was the more afraid." Was Pilate afraid that perhaps Jesus might have some mysterious power, or was he afraid of the people?

8. V. 9. "But Jesus gave him no answer." Why? Compare Luke 23. 8-12.

9. V. 10. "Pilate therefore saith unto him, Speakest thou not unto me?" What word is emphatic?

10. V. 11. "Therefore he that delivered me unto thee hath greater sin." To whom does he refer? Why was his sin greater than that of the heathen Pilate?

11. V. 16. What were the influences that led Pilate to yield at last to the wish of the Jews?

THE CRUCIFIXION AND BURIAL. 19. 17-42

12. Read the account of the crucifixion in Matt. 27. 32-56; Mark 15. 21-41; and Luke 23. 26-49, and note the main incidents given in each of them which are not found in John's account.

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13. What are the main details which are found in John alone?

14. Vs. 19-22. Why is John so interested in telling us of Pilate's refusal to change his inscription, "Jesus of Nazareth the King of the Jews"? Does he conceive that a divine hand had controlled Pilate's action at this time, just as Caiaphas, in spite of his evil intent, was led unwittingly to make a true prophecy that Christ should die for the people? (11. 49-52.)

15. V. 39. "And there came also Nicodemus . . . , bringing a mixture of myrrh and aloes, about a hundred pounds." What is the point of mentioning the weight?

16. What passages of the 18th and 19th chapters especially bring out—

I. The voluntariness of Christ's suffering?

II. The fulfillment of a divine plan in Christ's suffering?

III. The majesty which shines through Christ's sufferings?

Write out the references and opposite each reference the indication of its substance.

CHAPTER XX

1. WHAT details in this story are of such character as would be very natural for one who was personally concerned in them to relate, but not so natural for a later writer to preserve to us?

2. Does John in this chapter try to prove the fact that Christ rose from the dead, or is he, rather, interested in giving Christ's revelations of himself and of his truth, which were made to the disciples after the resurrection? Contrast the account of the resurrection in 1 Cor. 15. 3-7, which was put down with a distinctly different purpose in mind.

3. Where in this chapter do you find a statement of John's purpose in writing the Gospel?

4. What statement in the chapter suggests that the disciples had no strong mental presuppositions in favor of the resurrection of Jesus?

THE EMPTY TOMB. 20. 1-10

5. Vs. 6-7. Wherein was the fact that

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they found the stone rolled away, and the grave clothes lying in orderly array, an evidence that Christ was risen from the dead?

6. Were these details about the grave clothes sufficient to prove the resurrection to the beloved disciple, or were they simply the last straw?

THE APPEARANCE TO MARY MAGDALENE 20. 11-18

7. For what purpose had Mary come to the tomb? (Luke 24. 1.)

8. V. 17. "Touch me not." By repelling Mary Magdalene's desire for the renewing of the earthly friendship, what greater blessing does Jesus intend to bestow upon her?

THE FIRST APPEARANCE TO THE APOSTLES IN THE UPPER ROOM. 20. 19-23

9. What reminiscences of previous words of Jesus come to you as you read this first interview of the risen Christ with the apostolic group?

10. V. 20. "He showed unto them his hands and his side." Why?

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11. V. 21. "Jesus therefore said to them again, Peace *be* unto you." This makes you think of what saying in the 14th chapter?

12. V. 23. "Whose soever sins ye forgive, they are forgiven unto them." Does this mean that they are the authoritative expounders of the conditions of forgiveness, or that they are endowed with insight to know when people have met these conditions, or that, by reason of their insight into the conditions of forgiveness, their deep penetration into the secrets of the human heart, and the grace of the Holy Spirit which was upon them, they are endowed with power to communicate the forgiving grace of God?

13. Are we to understand that the power of forgiving sins would abide with the apostles by virtue of their office, or only by virtue of their continued experience of the power and guidance of the Holy Spirit in their lives?

14. The commission to forgive sins, according to the Synoptic Gospels, was conferred upon Peter (Matt. 16. 19). Here it is conferred upon the eleven. Are we to

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understand that it is the privilege of all who meet the conditions which Peter and the apostles fulfilled? Compare the ancient prophet's exercise of this prerogative (2 Sam. 12. 13).

THE APPEARANCE TO THOMAS. 20. 24-31

15. In the previous reference to Thomas in this Gospel, what light is thrown on his character?

16. Is it likely that Thomas was a natural skeptic, or a man subject to profound fits of depression from which it seemed impossible for him to rouse himself?

17. V. 29. "Blessed are they that have not seen, and yet have believed." Is it ever right to believe without evidence? See Mark 13. 5; also the first Epistle of John 4. 1.

18. What evidence had Thomas already had, during the three years of his association with Christ, that was sufficient to make it credible that the Saviour would rise from the dead?

19. Is the blessing then pronounced upon the man who believes without evidence, or upon the man who is so spiritually sensitive

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to the evidence that is found in the majesty of Christ, the fascination of his personality and his wondrous power over the human spirit, that he does not demand the added evidence that appeals to the senses?

20. Where in the first chapter of John have we seen Jesus pleased with a disciple who believed in him on evidence that would only have been impressive to a deeply spiritual nature?

CHAPTER XXI

1. Do you find anything in Chapter 20 which leads you to suppose that Chapter 21 is an afterthought, rather than a part of the original plan of the Gospel?

2. Note indications in the chapter

(a) of the work of the eyewitness,

(b) of the hand of an editor.

3. John's Gospel (Chaps. 14-16) chiefly emphasizes the coming of Christ through the Holy Spirit to the individual. What indication, however, do we find in this chapter that the author had not dismissed the thought of a final visible coming of Christ?

4. It is characteristic of John's Gospel that he often expects his readers to take him literally, but at the same time to see symbolical suggestions in his words. Where in the present lesson do we find illustrations of this combined literalism and symbolism?

5. What indications have we in this chapter that the evangelist gives us only a few of the numberless activities of Jesus,

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and develops but little of the endless suggestiveness of his teachings?

6. The Simon Peter of the Synoptic Gospels, and also the Simon Peter portrayed in the previous chapters of this Gospel, is a person of aggressive character and leadership. Where in the present chapter does he exhibit these characteristics?

7. Simon Peter had said (13. 37), "I will lay down my life for thee." Jesus had replied that, on the contrary, Peter would deny him. Where in the present chapter, however, do we find that Peter's protestation is to be fulfilled?

8. Jesus, the night before his crucifixion, had said to Simon Peter (13. 36), "Whither I go thou canst not follow me now, but thou shalt follow afterwards." What word of Jesus in this chapter recalls this saying?

9. It is common to-day to say that religion consists entirely in social service, and it has been common, in times past, to act as though it consisted entirely in mystic, inner devotion to Christ. Where in this chapter is there presented a conception of Christianity that involves these two as-

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pects of true religion in their right relation?

JESUS APPEARS TO THE DISCIPLES BY THE SEA OF GALILEE. 21. 1-14

10. Some commentators consider this account to be simply a varied form of the story recorded in Luke 5. 1-11. What fundamental differences do you notice?

11. Why, in your opinion, did Jesus work the miracle of the miraculous draught of fishes?

12. V. 4. "Jesus stood on the beach, yet the disciples knew not that it was Jesus." Where previously in this Gospel is the Master represented as working miracles "incognito"?

13. V. 7. "That disciple therefore whom Jesus loved saith unto Peter, It is the Lord." Why did he think so?

14. V. 12. "None of the disciples durst inquire of him, Who art thou?" The inquiry would have implied distrust. Where in Chapter 4 is it said that the disciples felt restrained from asking a question which implied doubt of the wisdom of Jesus?

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SIMON PETER'S COMMISSION. 21. 15-25

15. V. 15. "Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these?" More than these disciples love me? or more than thou lovest these disciples? or more than thou lovest this fishing boat and this net, and the pursuits of your former life? (Mark 14. 29.)

16. Can you think of any reason why Jesus should have repeated the question, "Lovest thou me?" three times?

17. V. 17. Why was Peter grieved that Jesus said to him a third time, "Lovest thou me?"

18. What does Jesus mean by feeding the sheep? Does he refer to preaching the gospel, or to caring for the physical and intellectual well-being of men?

SEARCH QUESTIONS ON CHAPTERS I-XII

1. In what chapter must the disciples of Jesus who had also been disciples of John the Baptist have noticed a marked difference between the stern asceticism of John's severe life, and the more human social habits of our Lord?

2. Where does Jesus express his grief over the weakness of faith that demands signs and wonders, and cannot rest upon the deeper spiritual miracle of his own divine personality and inspired teachings?

3. Find in at least three different chapters the statement that Jesus is the light of the world.

4. Where does Jesus express the truth that no place or task is so safe for a man as the place and the task which God appoints to him?

5. Where does Jesus describe as spiritual criminals those who seek for leadership over his people with selfish purposes?

6. Where in these chapters, when a crowd wished to compliment Jesus as an

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intellectual prodigy, who had learned without the advantage of the schools, does he at once turn aside the compliment and refer them to the source of his inspiration?

7. Where is the pre-existence of Christ asserted by the author of the fourth Gospel? Where in another chapter is Jesus himself represented as proclaiming it?

8. Where in these chapters does Jesus, when confronted by inquiring Greeks, suggest that the way in which he is to reach the outside nations will be by meeting his fate in doing his local task?

9. What indications do we find in the earlier part of the Gospel that Jesus foresaw his coming martyrdom?

10. In what incident is the uttermost devotion and love brought into most vivid contrast with the spirit of the traitor?

11. Popular Jewish theology taught that misfortune was a proof of sin, either in a man or his parents. Where does Jesus set himself against this idea?

12. In what chapter does Jesus, by a beautiful figure of speech, state that those who believe in him will become sources of great helpfulness to others?

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13. Where does Jesus, at the risk of his life, show his devotion to friends in trouble?

14. Where does Jesus insist that a man who is inclined to conform to the moral standards which God reveals will be made sure that Christ is the representative of God?

15. Where does Jesus commend the lavish expression of devotion to himself?

16. Where do we find evidence that the personality and eloquence of Jesus appealed powerfully even to the temple policemen?

17. Where does Jesus say, in effect, that if a man persistently holds to his effort to understand and to follow his commandments, he will find himself made free?

18. Where does Jesus, as over against the world's tendency to look to sacred places as the sources of special inspiration, set forth the evangel that communion with God may be enjoyed to the full in any place, and that a man may have within him at all times an endless and ever-renewed source of refreshment and life?

19. Where does an apostle, confronted

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with a difficult and disappointing statement of Jesus, refuse to leave him on that account, because, in spite of the difficulties of Jesus's teachings, he had found that they imparted life and inspiration, and because the alternatives to Jesus were men who could impart no life at all?

20. Where does Jesus suggest that there is a divinely appointed time for the crucial events of his ministry?

21. Where does John give us the story of how a man's belief develops as he stands up for his benefactor, and for the facts that he knows, as over against the sneers of hypocrites?

22. Where does Jesus, in an interview with a dignitary, who was doubtless dreaming about a new social and religious order for his nation, suggest to this man that before engaging in the work of reconstruction he, in common with his class, needed to have his whole outlook upon life spiritualized?

23. Under what figure of speech does Jesus show that his true disciples have an instinct to know his leading, and to reject the leading of false men?

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24. In what two chapters in 1-12 does Jesus teach the doctrine of the resurrection?

25. Where in the early part of the Gospel does Jesus teach that the transformation which goes on in a man's soul, when he passes from darkness to light, while it is mysterious and inexplicable, is nevertheless plainly manifest by its results?

26. Where does Jesus suggest that in the accomplishing of the tasks set for him by the Father he found nourishment, strength, and joy?

SEARCH QUESTIONS ON CHAPTERS XIII-XXI

1. It is said by some, on the basis of the words of Jesus to Peter in the Synoptics (Matt. 16. 13-20), that he and his successors alone were commissioned with power to bind and to loose. Where in this Gospel is this power plainly bestowed upon all of the apostles?

2. Where does Jesus lay down the old law of love as the fundamental principle for the guidance of his disciples, but in such a manner as to give it a new dynamic and far greater intensity than it had had before?

3. Where does Jesus insist that his own personality and his own teachings are a sufficient revelation of God to the world?

4. Where does Jesus indicate that in order to bring the world to faith in him the disciples must manifest the spirit of unity?

5. Where do you find a passage which asserts the endless variety of Christ's ministries and their infinite suggestiveness?

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6. Where does John state the purpose for which his Gospel was written?

7. Where does Jesus illustrate his knowledge of what is in the hearts of his followers, and his foresight of their probable actions?

8. Where does Jesus, in his prayer, show that separation from the world is not to mean removal from contact with men, but, rather, protection from the infection of sin?

9. Where does Jesus show that a certainty that Christ is alive in the world will come to the man who keeps his commandments?

10. In what figure of speech drawn from the natural world does Jesus teach that influence and power come to those who patiently continue in his teaching?

11. Where does Jesus come to discouraged and hard-working disciples with a miracle that suggests to them his providential care for their physical needs?

12. Where is it asserted that love to Jesus is to be expressed by service to his brethren?

13. Where does Jesus teach the disciples

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that they will have divine reenforcement in convincing the world that the rejection of Christ is a sin, and that he represents God's ideal of righteousness, and that the power that opposes him is doomed to failure?

14. If one were to say that Jesus's addressing his mother as "woman" (John 2) showed lack of tenderness and deference, what repetition of this form of address would confute this statement?

15. Where have we an illustration of how Jesus satisfied the demand of one of his disciples for a physical evidence of his resurrection, while he at the same time expressed greater approval of those who could believe the report of it on the ground that it was the inevitable outcome for one who had lived a sinless life of such divine power and beauty?

16. Where does Jesus perform an act which revolutionized the world's ordinary conception of that which comports with the dignity of a great man?

17. Where does Jesus teach his disciples that after his departure a Helper will be sent to them, who will give them divine

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guidance in solving the problems that arise, and in applying the principles which he has taught them?

18. Where does Jesus, as over against an earthly magistrate, show his supreme dignity and sense of imperial power?

19. Where does Jesus warn the disciples that his spirit will so differentiate them from the world that they will meet hatred and antagonism?

20. Where does Jesus permit himself to be publicly proclaimed as the Messiah?

THE DIFFERENCES BETWEEN JOHN AND THE SYNOPTICS

1. THE Synoptic narratives of the life of Jesus have to do almost entirely with the part of Jesus's ministry that occurred in Galilee. Glance over the Gospel of John, and note the portions that have to do with Jesus's Galilæan ministry. Where are the other incidents of the Gospel laid?

2. The Synoptic Gospels all agree in making Jesus speak in a certain literary style. This is well illustrated in the Sermon on the Mount, Matthew 5-7, and in the parables of Matthew 13. When we turn to John we note a marked difference in vocabulary. Especially do we find the habit of frequently repeating certain words, such as "life" and "light." Read the Sermon on the Mount in Matthew, and compare it with the discourses of Jesus in John 5 and 6, to verify this statement.

3. As one reads such passages as, for instance, John 5. 19-47; 10. 1-18; 15. 1-11; and 17. 1-26, he notices repetitions in the

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thought like the refrain of a piece of music. After reading these passages, turn to the Synoptics and find whether the recurring refrains in the thought are as frequent and manifest.

4. Read the parables of Jesus in Matthew 13, and contrast them with the very different type of parables found in John 10 and 15. 1-11.

5. In certain passages in John the pedagogic skill of Jesus shines forth uniquely, as, for instance, in the interview with the Samaritan woman (Chap. 4). But in other passages John's comments and enlargements, though we cannot but be grateful that he made them, make Jesus appear to say certain things that would perhaps not have been altogether natural in the conversations reported. See, for instance, the latter part of the Nicodemus interview. Now turn to the Synoptics, and note the comparative absence of passages that would have been strange as coming from the mouth of Jesus in the exact form quoted, and under the precise circumstance. (There can be no doubt, however, that certain sayings in the Synoptics are

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also plainly inspired interpretations of a later generation.)

6. In the Gospel of John Jesus is constantly and almost exclusively occupied in explaining the significance of his own person as the source of life and salvation. Read as far as you can into one of the Synoptic Gospels, and see if this is to the same extent the exclusive subject of Jesus's teachings.

7. The Synoptics are constantly speaking of the Kingdom of God, or the Kingdom of heaven. In John these phrases scarcely occur at all (John 3. 3). What in John's phrase takes the place of the Kingdom of God, as the chief good toward which men are to strive? (3. 16; 5. 24; 10. 10; 20. 31; etc.)

8. The first call of Peter and Andrew mentioned in the Synoptics was by the Sea of Galilee, after the beginning of Jesus's public ministry (Matt. 4. 18-22; Mark 1. 16-20). When and where, according to John, was Jesus's first contact with these men?

9. If we assume that but one incident of the kind occurred, wherein does John

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differ from the Synoptics on the time of the cleansing of the temple?

10. We have already noted (Chap. 13) that John places the Last Supper before the passover. Does he agree on this point with the Synoptics?

11. According to the Synoptics, Peter's confession that Jesus was the Messiah did not occur until toward the end of his ministry (Matt. 16. 13-20), and even when he did make this confession Jesus commanded the disciples to tell no man that he was the Christ. Is there any utterance of Jesus in John 4 that is apparently out of harmony with this attitude?

These differences between John and the first three Gospels, while many of them can be explained on other grounds, clearly prove that either the first three Gospels or John used a large amount of freedom in handling the material in their possession. Considerations which cannot here be dwelt upon plainly point to the fact that it is the author of the fourth Gospel that has taken the liberties with the primitive form of Jesus's teaching. The question then arises whether John has gone

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further than the change of the outward form, and has to any serious extent altered the substance and spirit of the gospel of Christ. To this problem we now address ourselves.

THE PROFOUND INNER HARMONY BETWEEN JOHN AND THE SYNOPTICS

I. THE JOHANNINE AND THE SYNOPTIC CONCEPTION OF THE METHOD OF CHRIST'S SELF-REVELATION

It is often said that there is an irreconcilable difference between John and the first three Gospels, in that the Synoptics represent Jesus as reticent about the declaration of his Messiahship, while the fourth Gospel makes him proclaim himself as the Christ from the very first, and we see no development in the process of his self-revelation.

In order to consider this problem discriminatingly we must understand some of the reasons for our Lord's reticence. The last word has not been said about this matter, but it is plain that one reason was Jesus's desire to refrain from raising false hopes. The word "Messiah" immediately conjured up in a Jew's mind a vision of war and conquest and military glory. It was a firebrand, and conveyed

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a false impression of what Jesus was or intended to be.

Another reason for our Lord's reticence was his desire not to force upon the disciples views about himself that their spiritual progress had not qualified them to appreciate, and the grounds for which they were not yet able to see with their own eyes.

Having made these preliminary observations, we now propose the following questions:

1. Were the great self-revelations of Christ in John's Gospel of such a character as to raise revolutionary excitement and carnal expectations?

(1) Read John 5, which contains one of the baldest assertions of Christ's highest claims, and decide whether these statements were uttered under circumstances that remotely tended to arouse the patriotic enthusiasm of the crowds full of carnal Messianic dreams of revolution and conquest. Compare also the great discourse after the miracle in John 6. What effect did the discourse in 6. 22-71 have upon the crowds? Did it increase or de-

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crease the danger of stirring up false hopes and a revolutionary uprising?

(2) Did the discourse in 8. 12-59 earn him popular applause, or persecution?

(3) What effect did Jesus's great self-declaration at the feast of dedication (10. 22-39) have upon the crowds?

2. Is Christ's declaration of himself as Messiah in John 4 a contradiction to his policy of reserve in the Synoptics?

(1) According to Matthew 16, Jesus charges the disciples that they tell no man that he is the Christ, but in apparent inconsistency with this program, Jesus in John 4 is represented as telling the woman that he is the Christ. What conception, however, is the woman represented as expressing concerning the work and function of the Messiah?

(2) Would the Samaritans be anxious to proclaim a Jewish military Messiah, in view of the fact that, according to the Jewish dreams, the Samaritans would be among the first to suffer his vengeance?

3. Have we definite evidence in John of the same guarding against Messianic excitement that we find in the Synoptics?

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(1) Where have we in John 2 plain indication of Jesus's caution in trusting himself to followers who did not understand the spirituality of his commission?

(2) Where have we in John 3 plain evidence of our Lord's abrupt manner with a man who was in danger of looking upon his kingdom as earthly and political?

(3) Where in John 5 do we note our Lord's care to avoid a crowd excited by one of his miracles?

(4) Where in Chapter 6 have we plain evidence of his determined policy of avoiding excited multitudes of men who wished to put him at their head?

(5) Where in Chapter 7 do we see Jesus deliberately refusing to advertise himself as the Messiah, and refusing to go up to the feast at the head of a group of unspiritual men who hoped to gain something from their relation to him?

(6) Where in Chapter 10 have we plain evidence that, in spite of his amazing self-assertions, Jesus had avoided the use of the word "Messiah," and thus had tantalized and perplexed his enemies?

(7) Where in Chapters 2, 3, 6, 8, 10, and

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12 do you find Jesus predicting his own death, and thus putting a damper on the carnal hopes of his disciples?

II. THE JOHANNINE AND THE SYNOPTIC CONCEPTION OF THE PERSON AND AUTHORITY OF CHRIST

The critics who attack the essential conformity of the fourth Gospel to the mind and teaching of Jesus do it on the score that it stresses the divine nature of Christ in a way that is out of harmony with the Synoptic Gospels. It would be well to examine the Synoptics to see whether or no this difference is as real as it is apparent. To this end we propose the following search questions:

(1) All through John's Gospel Jesus claims to be the Son of God. Where in Matthew 3 have we a story that is equally strong in assigning this position to Jesus?

(2) The fourth Gospel represents Jesus as claiming that a man's personal attitude toward him and his teachings determines his eternal destiny. Where in Matthew 7 and 10 have we passages which, in less bald form, but nevertheless quite as un-

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mistakably, assert that Christ is to be the arbiter of destiny?

(3) John represents Jesus as working astounding miracles, like the healing of the paralytic, the restoration of sight to the blind, and the raising of the dead. What similar great miracles are recorded in Matthew 9?

(4) John represents Jesus as offering to make the disciples sources of life, healing, and inspiration to others. Where in Matthew 10 is he represented as conferring the same power upon his disciples?

(5) In John 14 Jesus made the great promise that he would come again. Where in Matthew 10 do we find a similar passage?

(6) In John 14-16 Jesus promises the Spirit to assist the disciples in their work for his kingdom. Where in Matthew 10 do we find a similar promise of divine reinforcement when they face difficulties for Christ's sake?

(7) Jesus in John's Gospel says, "No one cometh unto the Father, but by me." Where in Matthew 11 does he state that he alone is the revealer of God?

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(8) The Jesus of John's Gospel promises inward rest and peace to all that follow him (Chap. 14). Where in Matthew 11 do we find a similar promise?

(9) Jesus in John 5 claims the right to do the work of God, even though it break the Jewish Sabbath traditions. Where in Matthew 12 does he make a similar majestic claim concerning his relation to the Sabbath?

(10) The Jesus of John says that the Father hath given all judgment unto the Son. Where in one of the parables in Matthew 13 does Jesus speak of himself as in authority at the Judgment Day? Compare also the parable of the sheep and the goats in Matthew 25. 31-46.

(11) The fourth Gospel represents Jesus as multiplying the loaves and the fishes (John 6). Where have we a parallel passage in Matthew 14?

(12) The fourth Gospel represents Jesus as being able to heal at a distance (John 4). Where in Matthew 15 have we a parallel passage?

(13) According to John, Jesus is represented as predicting his own resurrection.

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He says, "I lay down my life, that I may take it again." Where in Matthew 17 do we find a similar promise of his own resurrection?

(14) John makes a great promise to those who ask in the name of Jesus (14. 14 and 15. 7). Where in Matthew 18 do we have an essentially parallel passage?

(15) The fourth Gospel represents Jesus as conferring upon the apostles through the Holy Ghost the unique power to bind and to loose (20. 23). Where in the 18th chapter of Matthew is he represented as conveying a similar authority?

(16) John's Gospel represents Jesus as God's only begotten Son, who has a unique relation to the Father, and to the salvation of the world (3. 16). In what parable in Luke 20 do we find practically the same distinction made between the Christ and the other great servants of God?

III. THE JOHANNINE AND THE SYNOPTIC CONCEPTION OF THE CHIEF GOOD FOR MAN AND FOR SOCIETY

According to the Synoptics, Jesus came to set up the kingdom of God. He used

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this phrase because it was constantly in the mouths of the multitude, and he sought to spiritualize it (Luke 17. 21). With John's Gentile audience this phrase was no longer as effective as in the days of Jesus's Palestinian ministry, and it was also perhaps somewhat dangerous as a popular slogan on account of the jealousy of the Roman emperors, and their suspicion of revolutionary elements in Christianity. Hence John chose to bring to the front another phrase of Jesus which better served his purpose for expressing the mind of Christ to his own generation. That phrase was "eternal life." Where, however, have we evidence that John's ideal of the goal which Jesus set before the disciples was not a whit less social than the Synoptic conception of the kingdom of God? (John 10. 11; 13. 34; 17. 1-26; 21. 15-17.)

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If the rephrasing of the words of Jesus would make his teachings more intelligible to the generation for which the evangelist wrote, than the repetition of the primitive teachings, as Jesus first spoke them, which, in your opinion, would be most perfectly the word of Christ, the primitive phrase or the modification that made the primitive phrase intelligible? In this connection it is well to recall the fact that Paul, in his epistles, attempting to convey the message of Christ to the churches, felt impelled literally to quote but a single passage from the words of Jesus (1 Cor. 11. 24, 25).

The fourth Gospel contains the portions of Scripture to which men invariably turn in times of distress and great sorrow. Its pages are black with use. What does this enormous religious value—certainly as great as that of any of the other three Gospels—tend to show as to the essential conformity of the Gospel to the mind of God?

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QUESTIONS ON THE PROBLEM OF AUTHORSHIP AND DATE

THE AUTHORSHIP OF THE GOSPEL

I. INTERNAL EVIDENCE.

1. Indirect Evidence.

What evidence can you find in the character and contents of the Gospel itself to indicate that the writer was

- (1) A Jew?
- (2) A Jew of Palestine?
- (3) An eyewitness?
- (4) An apostle?
- (5) St. John?

2. Direct Evidence.

What direct statements of the Gospel proclaim it to have been written by an eyewitness, and one of the inner circle of disciples?

It is advisable for the student to examine the internal evidence for himself, and then later to compare his independent results with the findings of the commentaries.

The classic argument in favor of the Johanne authorship, which is outlined in the above questions, is that of Westcott in the Introduction to his Bible Commentary; but it is found

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in substance in most of the commentaries to which the student will have access, such as McClymont, *The New Century Bible*; Plummer, *The Cambridge Bible*; Riggs, *The Messages of Jesus according to the Gospel of John*; the article "John" in the larger *Hastings's Bible Dictionary*. It is fully, clearly, and freshly put by Strachan, article "John, the Gospel of," in *Hastings's Dictionary of Christ and the Gospels*.

Some writers who maintain that the fourth Gospel is the work of an eyewitness, and one of the inner circle of disciples, identify the disciple whom Jesus loved, not with John, the son of Zebedee, but with a young man, a resident of Jerusalem and perhaps a priest. This view, maintaining as it does that the Gospel is the work of one who was personally in touch with Jesus, does not greatly differ in its practical outcome from the view that maintains the Johannine authorship. The student will find most of the biblical evidence in favor of it in Chapters 13-21, and also in Mark 14. 51-52, which suggests that a young man had been present in the upper room who was not one of the twelve. See Sanday's *Criticism of the Fourth Gospel*, p. 99-108 (New York, Scribners), and Garvie, *The Inner Life of Jesus*, introduction, p. 29. Note criticism of this

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view in article "John, the Gospel of," in Hastings's Dictionary of Christ and the Gospels, p. 879.

II. EXTERNAL EVIDENCE.

Find from the introductions in the commentaries, the general New Testament introductions, and the Bible dictionaries what information you can concerning the evidence which historical tradition gives in favor of the Johannine authorship of the fourth Gospel. The most complete statement of the external evidence for the Johannine authorship is found perhaps in Drummond's *Character and Authorship of the Fourth Gospel* (London, Williams and Norgate).

ARGUMENTS AGAINST THE AUTHORSHIP OF THE GOSPEL BY ONE OF THE INNER CIRCLE

1. In addition to the presumptions against the historicity of John's Gospel suggested by the previous section of this book, entitled "The Differences Between John and the Synoptics," p. 119, what arguments can you find against the view that the Gospel was written by one who had a first-hand knowledge of the life of Jesus, and who took no liberties with his teachings save those which were necessary to

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make his Gospel intelligible and effective with a succeeding generation?

2. What are some of the various theories of the authorship of the Gospel put forth by those who deny its composition by one who was in immediate touch with Jesus? See Scott, *The Fourth Gospel* (New York, Scribner's Sons); Moffatt, *Introduction to the Literature of the New Testament* (New York, Charles Scribner's Sons); Smiedel, *The Encyclopædia Biblia*, article "John, Son of Zebedee."

DATE AND PLACE OF WRITING

1. Note the evidence for a late date based (1) on the amount of the ethical teachings of Jesus, as found in the Synoptics, which John presupposes and assumes that his readers know; (2) on the assumption which he makes that the Christian Church has at last passed over from the admixture of Jewish legalism, which characterized its earlier stages, to the view that Christianity consists solely in faith which worketh by love; (3) on the omission in recording Christ's predictions of the future of important prophecies that had already been fulfilled; (4) on the use of a name for the Sea of Galilee (Chap. 6) which did not obtain currency till the end of the first century; (5) and

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on the undoubted fact that the writer translates the primitive form of Jesus's teachings into phrases that rendered them intelligible and effective for a succeeding generation.

(These outlines of the argument, as in other cases, are simply meant to be suggestive guides to the student, and should not at all be made trammels in his discussion of a problem that has many aspects. In this part of his study the student should make the freest and most independent use of all accessible literature on the subject, and should outline his results after his own fashion.)

2. What evidence from the tradition of the church fathers do we have that the Gospel was written not earlier than the end of the first century?

3. What is the evidence from the church fathers as to the place of the writing of the fourth Gospel?

4. Do you find in the Prologue (1. 1-18) any term that corroborates the tradition of the church that the Gospel was written for an audience familiar with Greek philosophy?

5. Do you find any places in the Gospel where the writer explains Jewish geography and Jewish customs in such a way as to prove that it was written for people not familiar with Palestine and with Jewish customs?

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CONDITIONS SURROUNDING THE WRITER AND THE READERS

The material is so scant that we are compelled to content ourselves with a somewhat vague knowledge of the conditions surrounding the writer of the fourth Gospel. We can, however, infer these conditions by observing the truth which the writer felt it necessary to stress, and by noting the errors which the Johannine epistles attack.

The messages to the seven churches in the Apocalypse (Chapters 1-3) also furnish light on the conditions in Ephesus and the surrounding cities in the latter part of the first century.

1. After a reading of the First Epistle of John, from what two main errors with regard to Christ's life and teachings would you judge that John was endeavoring to free the church? See Law's great commentary on the Johannine epistles, entitled *The Tests of Life* (New York, Charles Scribner's Sons). See also Law's article "John, the Epistles of," in the *International Standard Bible Encyclopædia*.

2. It is plain that John's Gospel does not make a polemic attack on these errors, but, as Westcott suggests, seeks to place in proper relations with the whole of reality the truths which the errorists had isolated and misused. Nevertheless, it is likely that the writer em-

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phasized, or put in the foreground, certain teachings of Jesus which he might not have emphasized had not these errors been infesting the church at the time of the writing of the Gospel. Can you find in the Gospel any places where the emphasis is laid on truth which the Johannine epistles and the messages to the seven churches of Asia (Rev. 1-3) plainly prove to have been denied or perverted toward the end of the first century?

3. The destruction of Jerusalem had wonderfully fulfilled the predictions which Jesus uttered in such passages as Mark 13, Matthew 24, and Luke 21. And yet Jesus had not come in just the manner that they had expected. This situation presented a new problem to the church. They were both reassured and puzzled. It was left to the Christian leaders to adjust the church to the new situation, and find their way to that outlook on the future to which the leading of the Spirit and the words of Jesus pointed. Read the teachings of Jesus about the future in John 14-16, and compare them with those in the first three Gospels (Matthew 24, for instance) to note the indication that John was reporting the mind of Christ to people whose problem was distinctly different from that of the Jews before the destruction of Jerusalem.

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4. The Christian Church at the time of the writing of the Gospel, as Westcott points out, had been firmly planted upon Paul's principle of liberty. Christians were not to be bound down by hard-and-fast rules. They were, rather, to believe in Christ as the one who gave himself for them, and to express their gratitude and love and loyalty in such purity of life, and in such deeds of mercy toward their fellow men as they were inspired to by the Holy Spirit which was within them. This freedom, while it tended to spontaneity and life in the church, necessarily gave occasion for many wild eccentricities and even immoral perversions of the doctrine of grace. Hence it became necessary sternly to insist on the moral foundations. (Compare the strong emphasis upon elemental morality in the First Epistle of John.) Where in the upper room discourses (John 13-16) does Jesus repeatedly insist that keeping the commandments is the condition for all high experiences of communion with God?

5. Inevitably as men thought upon the Christian revelation, there would develop in their minds a theory of religion, and there would be a tendency to come to terms with the prevailing philosophy, just as to-day religious writers seem to feel it necessary to decide upon the relation of Christ's teaching

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to the doctrine of evolution, or to the economic theories of the socialists. What term does John use in the Prologue (1. 1-18) which shows some disposition to link up the Gospel with the philosophical terminology of the day?

6. With this development of Christianity into a philosophy would come the inevitable tendency to make it nothing but a philosophy, a mere set of opinions which were supposed to give a man special insight and power. Where have we in the 14th and 15th chapters of John, for instance, the demand that discipleship be expressed in practical living, on peril of forfeiture of spiritual privileges?

7. Philosophy would tend to make men express Christianity in general principles. These dry and abstract principles would tend to become a substitute for the living Christ. Where have we repeated indications in John's Gospel that the writer desires to bring out in special prominence those parts of Jesus's teachings that represented Christ himself as the personal source of wisdom and life and power?

8. The great official Roman persecutions against Christianity which took their rise near the end of the first century made the constant use of the phrase "the kingdom of God" which was so prominent in the early Christian teachings, especially dangerous. The ever-watchful

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and jealous Roman power would at once infer that people who were talking about founding a new kingdom meant to raise a rebellion against Rome. Compare the peculiar danger attendant upon the use of certain very innocent phrases during the great World War. Note how John refers to the kingdom of God but twice (Chapter 3 and Chapter 18). What explanations concerning the kingdom does he in both cases give that would effectually dispel suspicion?

In all his discussion of the critical problems of the fourth Gospel the student is urged, while giving the fullest and fairest consideration to those who take the negative positions, constantly to keep the text of the Gospel before him, and constantly to give it the fullest opportunity to make its direct impression upon his mind. This impression is a scientific fact which must be dealt with, and must be experienced in order to be dealt with. As a recent somewhat radical writer has said: "No explanation of the fourth Gospel is scientific which does not sufficiently account for its enormous and increasing spiritual impression upon the race. Those who would make it a

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pure work of imagination of the second century have overpowering difficulties to confront."

Again, the student is warned against the false alternatives which are constantly presented by some who discuss this Gospel. The alternative is not the most conservative view of the authorship and nature of the Gospel, on the one hand, or the radical position that it is a pure work of the imagination by a second-century writer, on the other. It may have originated in much the same manner that literature is now developed on the foreign field. Foreign missionaries who are familiar with the processes by which missionary leaders write books for nations whose thought habits are different from their own are often inclined to allow for no small element of cooperation among John's Greek disciples in arriving at the final form of the book.

It should also be remembered that this Gospel greatly emphasizes the promise of the guidance of the Spirit in meeting the problems that are to come. We can easily believe that John was like Paul (Gal. 1. 1-17) in believing that the conclusions to which the Holy Spirit, through reflection and Divine Providence, had brought him, were as certainly the direct revelations of Christ as though they had been spoken by Jesus in the flesh. Compare the

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absolute conviction of the writer of the Apocalypse that his messages to the seven churches were a real word of Jesus.

It is likely that the fourth Gospel is the most daring illustration of the freedom of the Spirit which we have in the New Testament. John takes seriously the words of Jesus about his living presence with the church. And in opposing the undoubtedly hurtful, capricious, and negative attitude which many moderns take toward this great record, we should beware of a mechanical traditionalism like that of the scribes and Pharisees, and, rather, should imitate in our discussion of the problems the Gospel writer's broadmindedness, spirituality, and vivid sense of that living power of Christ which made it seem safe for him, in order to preserve the inner spirit of the words of Jesus, freely to adapt their outward form to meet the changing conditions and necessities of the times.

SUBJECTS FOR ESSAYS

A Full Exegetical Discussion of Any One of the Main Incidents of the Gospel, with the Accompanying Discourse.

The Teachings of John Concerning the Nature and Person of Christ. (On all matters relating to the theology of John the book of

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Prof. G. B. Stevens, "The Johannine Theology" (New York, Charles Scribner's Sons), is of much value.)

The Teachings Concerning the Holy Spirit in the Fourth Gospel.

The Way of Salvation as Set Forth in the Fourth Gospel, Including a Discussion of the Meanings Assigned by John to the Word "Believe."

John's Conception of Christ's Deity, as Compared with that of Paul. Are they harmonious, or divergent?

The Outlook on the Future Contained in the Upper Room Discourses (13-17) as Contrasted with that in the Apocalyptic Sections of the Earlier Gospels (Matthew 24; Mark 13; Luke 21).

The Plan, Purpose, and Literary Peculiarities of the Fourth Gospel.

The Various Witnesses to Christ Spoken of in the Fourth Gospel, with Special Emphasis on Chapter 5.

The Differences between the Fourth Gospel and the Synoptics, in Their Chronology of the Life of Christ, the Scene and Location of the Incidents Recorded, the Literary Style of the Story, and the Emphasis of the Teaching.

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Is the Johannine Conception of the Deity of Christ Essentially Different from that of the Synoptics? After becoming familiar with the main characterizations of Christ in the fourth Gospel, the student should carefully go over one of the Synoptic Gospels from beginning to end, and note all the characterizations of Christ which are either expressed or implied. It will be found a most interesting and rewarding task.

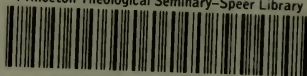
The Main Ideas of the Fourth Gospel as compared with those of the Johannine Epistles.

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